THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Elder F. W. Evans writes to the Brooklyn *Eagle*, correcting a popular misapprehension, as follows:

"There are no Shakers in any nation except the United States. Two persons, James Haase and Julia Ward, visited Mount Lebanon, and afterward joined the Girlingites. They were the unwitting cause of an ignorant public giving them the name of Shakers. There is more in common between the Episcopalians and Girlingites than between them and the American Shakers. They are the antipodes of each other, differing radically and in all particulars. There is not the least reason in the world for calling them Shakers. They might be called Mormons or Methodists with far greater propriety. The Girlingites themselves have always disclaimed the name Shakers, regarding it as a nickname. Originally, that is what it was, the same as Quakers or Methodists."

Le Devoir of Sept. 15th contains an account of the *Fête de l'Enfance* at M. Godin's Familistère at Guise. Two annual festivals are held at the Familistère; one—the festival of labor—takes place on the first Sunday in May; the other—the festival of youth—on the first Sunday in September. The occasion was a joyous one. There were processions with flying banners, music, amusements, a speech by M. Godin, the distribution of awards to the children, etc. etc. The provisions for the rearing and education of children at the Familistère illustrate the advantages of association and the great generosity of M. Godin.

Rev. T. DeWitt Talmage is not in favor of Communism as a remedy for existing social evils, but he appears to have a sense of the great necessity for some radical cure. In a recent discourse he said:

"It does not seem to me that any man has a right to discuss the labor and sorrows of the working classes unless he has had blisters on the hand or blisters on the brain. What do those people know about the sorrows of the working people, who have never gone into this awful fight for bread, but who have only heard the soft music of drawing-rooms and the flatteries of obsequious attendants? *The great battle of the world has been for bread. The sorrows of the working classes are tremendous, and the only place where they get any rest is in the short, narrow, deep bed of the grave.*"

The Boston people are in earnest in their zeal for coöperation. Their immediate object is the establishment of a coöperative store. An association is forming which will be incorporated as soon as one thousand shares at four dollars a share are sold. The speakers at their last meeting were Hon. Josiah Quincy, Wm. A. Hovey of the *Transcript* and J. Boyle O'Reilly of the *Pilot*. Mr. Hovey said:

"In 1843 successful coöperation was started in England, and is consequently well understood in that country; but in America, where it has been unsuccessful, it is not understood. In 1843 twelve poor weavers met at Rochdale, Eng., to see what could be done to benefit themselves. They had tried strikes, but had been overcome; they had tried political action, but had been defeated; they had petitioned to Parliament, but their petition had been returned unanswered. Then a coöperative association was formed, and after a thirteen months' struggle, it was pronounced a success. So with this association, which we are about to form, said the speaker; let it start right, no matter how long it takes to make it a success. If we train it right, in ten years every State will have hundreds of coöperative associations."

SOCIETY AND SEPARATION.

Separation is a dominant principle in common society. It expresses itself in the maxim "Divide and Conquer." The working of this maxim is felt in all directions. It intrudes itself even into the family circle (though that is a nearer approach to *unity* than most of the institutions of this world), and there creates a great gulf between the old and young, the parents and children. The elders are unnaturally and of course repulsively sober and methodical, while the younger members are disorderly and frivolous. How much distress and anxiety parents feel, as their children grow up, about their evening amusements! With aching hearts they see that the home circle is an unattractive place to their children. The boys are in the street, learning things that are pernicious, and becoming more and more alienated from the guides of their youths. The girls are at parties or in little circles of their own age, where the mother's voice and counsel are soon forgotten. This state of things is distressing and injurious to all parties. And the harvest that follows is one of disease, broken hearts, remorseless death.

Communism is destined to reverse this gloomy picture. I have now in my mind a lovely, sequestered spot, not too remote from village sights and sounds, but sheltered by mountain and wood, surrounded by gardens and orchards, and bordered by a clear, smooth, flowing river. Here in pleasant houses are gathered a large family—united not by natural ties primarily, but by the stronger bonds of love and unitary purpose. It comprises persons of all ages. The principle of *unity* or heavenly Communism is allowed full scope. Its effect is to remove the evil complained of in the isolated family system.

In the first place, the elder members meet the children in a simple and hearty love of sport, and have learned to enter into childhood's happy freedom from routine and care. This is but half the victory gained. The superior attraction of fellowship with their elders has won the hearts of the children. They are "turned toward the fathers" after the true order. The hours of labor witness the same cheerful blending of old and young as the intervals of amusement. The evening pastimes again are such that the temptations to disunity have no place. Earnest studies, varied from time to time with ingenious devices for promoting healthful mirth, make delightful entertainment for old and young.

This is but a meager outline of what Communism has already done toward filling up the gulf between the old and young.

C. A. M.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XLII.

EDUCATION OF ADULT MEMBERS.

The limited education among the adult members at Ralahine has been already indicated, and I found very great difficulties arise in the course of my efforts to supply the deficiency, owing to the fact that the uneducated knew but little of the English language, while the most ignorant were the most superstitious. The largest proportion of words they used were in their native tongue—probably four of Irish to one of English.

To educate the young men to a better knowledge of English I adopted the plan of M. Jacotot, by taking an easy chapter of a book, and pointing to the words of the first phrase one by one, requesting the young student to repeat them after me. The next day the first phrase was repeated and two or three words added. This plan was continued for a time, and gave the reader a knowledge of many words in the English language which he could at once pronounce on seeing them in print. The process was a slow one, but effective with one or two, while it was given up by others.

Many visitors who came to examine for themselves the results of our proceedings, which they had either heard described by their friends who had been over the establishment, or had seen described in some notice in the London *Times* or other newspaper, were often highly gratified with what they saw, and did not withhold their approval, as already stated. One visitor, Lord Wallscourt, was so favorably impressed that he adopted our plans on his estate of one hundred acres, in Galway, and with very gratifying results. Some, however, while approving, did not fail to let us know that we had not accomplished what they considered far, far above all that we had realized. We had raised the peasantry from a state of insubordination beyond the control of the police, the military, the clergy, and the magistrates. We had brought peace to the neighborhood; but we had not done what these pious enthusiasts considered we ought to have done, although they admitted we had got the people into good order and discipline. These benevolent Samaritans belong to the class who subscribed to send missionaries to Tahiti and Timbuctoo, and yet left the people on their own estates in the grossest ignorance because they would not swallow the mental food they had prepared for them in defiance of their faith or superstitions. They assumed the right to point the way to heaven, without being able to walk the earth themselves or deal with the conditions of the people by whom they were surrounded. With the exception of the proprietor and myself, all the members were Catholics, and they were more regular in their attendance at their chapel than

they were before we commenced. But instead of looking at what we had achieved, some visitors considered we had not done what was of paramount importance in their zealous and no doubt sincere desire for proselytism.

An anecdote is related by Mr. Finch which shows that, notwithstanding the good moral character which pervaded the Community and the true catholicity which was observed in religious matters, some of the visitors were dissatisfied and disposed to grumble. Two ladies, a Catholic and a Protestant, visited Ralahine, and, after examining minutely all the arrangements, they said, "All is very good, very excellent, but after all it wants *the one thing needful.*" "What is that?" said Mr. Vandeleur. "*Religion.*" "Shall they be taught the Catholic or the Protestant religion?" Both the ladies were silent. "When you have settled that point between you, we may begin to teach the dogmas of religion to the people."

There was a strange infatuation about some of the people who came prepared to supply us with the tracts of the "Kildare St. Society" and the publications of the "London Hibernian Society." They could not see that they were inconsistent, illogical and impractical. Tracts were of no use to those who could not read, and those who could treated the books as audacious insults upon their creed—they were offensive to their superstitions.

It was admitted we had made a "little heaven at Ralahine" in comparison with the condition of the country when we commenced our labors, which was like a "hell upon earth." We had raised the people from a state of barbarism, brutality and political insubordination. We had no midnight assemblages to decree the violent death of some obnoxious agent or steward. We had no whisky shops requiring a police force to hunt up the victims of intemperance. We had wrought a great and marvelous change, giving peace to the country and good order to the South of Ireland; and yet these benevolent enthusiasts, in mere matters of faith, were not satisfied unless we tried to force down the throats of the people a creed opposed to their dearest prejudices and convictions, which, if it had been attempted, as it will be seen as we proceed, would have split the Society into its former discordant and isolated elements.

It was not always possible to hold any argument with these dreamy enthusiasts. They did not appreciate the fact that I was alone on the path they wished to travel. They seemed to agree with the Archbishop of Dublin, in his charge, when he pronounced the Roman Catholic Church to be "a Church without a Religion." The poor Irish Papists had no richly endowed archbishoprics supported by the State, therefore they were without a religion. If they had asked where are the Protestants of Ralahine, I might have given the same answer as that to the Inspecting Colonel, who on inquiring "Where is the Donegal Light Troop?" was answered by the voice of a solitary soldier, "Here I am, your Honor!" If I had attempted to interfere with the faith of the people I should have utterly failed in the work I had desired to accomplish—the harmonious association of the people for a common purpose in relation to the land, the landlord and his capital. There was, however, one sensible Protestant—a Scotchman farming 100 acres—who said that as we "had made such an improvement in the Terry Alts we had amongst us, he should be glad if we could do the same with a still greater number in the neighborhood."

To know how to lead the people to their own self-improvement it is necessary to understand the nature of the human mind, the laws that govern the feelings and sympathies, and to mix with them and live among them.

In illustration of the misdirected efforts on the part of those who, aspiring to guide others to the higher regions above, were unable to find a practical pathway for their own feet on the lower sphere of earth, the following passage from a letter of Mr. Finch on Ralahine will be suggestive:

"I think I know Ireland and the opinions of the Irish people as well as most Englishmen, and I feel quite sure that no scheme for the improvement of that country can succeed that is in any way connected with the religious, missionary and Bible mania that is now raging. The circumstance I have related confirms that opinion, and I now state what I know to be a fact, that great numbers of Protestant Bibles and Testaments that are sent over to Ireland and given to Catholics are immediately pawned for a few pence, and the money spent in whisky: these Bibles are packed up in boxes, sent back to England, and sold for one-half, or one-third of the price they cost the members of the Bible Society. I have seen these boxes of Bibles from Ireland frequently in a bookseller's shop in Manchester, who told me that he got a box from Dublin almost every week, and he offered me Bibles for 1s., 1s. 6d., 2s., 2s. 6d., 3s. 6d., that must have cost the Bible Society from 3s. 6d. to 8s. The Irish are kind-hearted, generous, industrious, and capable of great physical, intellectual, and moral improvement; only let their religious prejudices alone, give them education, and give them employment that will enable them to earn comfortable food, clothing and lodging, and they will become the most merry, witty, contented, and happy people on earth."

AMERICAN POSITIVISM.

II.

[Reprinted from the New York World.]

For my part, I see no need of quarreling with the New York Creed about materialism. All our American developments have tended to close up the old gap between mind and matter. Phrenology, Mesmerism, and Spiritualism taught us the substantial identity of soul and body long before Comtism and the correlation of forces were heard of in this country. And I learned nearly the same lesson from the Bible long before I ever heard of Spiritualism, Mesmerism or Phrenology. Twenty-five years ago, when I was almost exclusively a Bible-student, I wrote my creed about spirits thus:

"We freely confess that we are so far materialists, that we believe that there is no such vast chasm between spirit and matter as is generally imagined, but that the two touch each other, and have properties in common; that caloric, light, electricity, galvanism, and magnetism [or the ethers that these modes of force belong to], are, in some sense, connecting links between the material and spiritual worlds; that spirit is in many respects like these fluids and is as truly substantial as they. We do not ascribe to spirit 'length, breadth, and thickness' in the common acceptation of these words, because the nature of all fluids precludes those properties. Who ever thinks of attributing length, breadth, and thickness to the sunlight? One would not know how to measure or which way to go in taking the dimensions of such a substance. Yet, if a specific portion of any fluid is separated from the mass and confined in a solid vessel, that portion of fluid assumes the length, breadth, and thickness of the vessel. So if a specific portion of spirit or life is confined in an animal form, that life assumes the length, breadth, and thickness of that form. In this sense we believe that spirits have length, breadth, and thickness.

"Materialism is not the only error men are liable to fall into in their speculations on spiritual science. Every extreme has its opposite. There is a vast amount of morbid *anti*-materialism among religionists and metaphysicians. When the notion that spirit is an 'immaterial substance,' is carried so far as to deny all substantial qualities to spiritual beings, we call it *etherialism* or *hyper-spiritualism*, and regard it as an error quite as pernicious as materialism."

The same progress of philosophy that materializes spirit also spiritualizes matter. We lose nothing in giving up the old ideas of immateriality, if we still hold that matter is cunning enough to produce consciousness, thought, affection, and will. Names are of no consequence. If the latest thinkers choose to call the thing that manifests these phenomena "nervous fluid" or "ether" or "force" or "tissue," under the play and vibration of a combination of forces, I do not see in this language any danger of our losing our old-fashioned souls. Matter or dynamic machinery that is capable of personality is very likely to have also the faculty of immortality.

It is true, the explanation of the mechanism of tissues and forces which produce consciousness, as given in the New York Creed, is not profoundly satisfactory, but sounds to me like the explanation of the motion of a steamboat addressed by a didactic father to his children, as they stood on the upper deck, in view of the walking-beam: "You see my little dears, the thingumbob here hitches on to the crinkum-crankum, and the crinkum-crankum goes down and takes hold of the jigimoree; then the engineer turns the handle, and the captain gives the orders, and all hands shove, and so the boat goes ahead!" True, I have not the least idea what the Positivist means when he talks about "the pleasant *hum* of the forces in the consciousness," nor do I think he himself knows any better than the old divines knew what they were talking about. True, I prefer the common confessions of ignorance in these deep matters, as safer and more sensible than the elaborate explanations of the Creed. I suppose Professor Tyndall represents the best part of the scientific world in the following passages from his late address to the British Association for the Advancement of Science:

* * * "You see I am not mincing matters, but avowing nakedly what many scientific thinkers more or less distinctly believe. The formation of a crystal, a plant, or an animal, is in their eyes a purely mechanical problem, which differs from the problem of ordinary mechanics in the smallness of the masses and the complexity of the process involved. Here you have one-half of our dual truth; let us now glance at the other half. Associated with this wonderful mechanism of the animal body we have phenomena no less certain than those of physics, viz.: the facts of consciousness, but between which and the mechanism we discern no necessary connection. * * * I hardly imagine that any profound scientific thinker who has reflected upon the subject, exists, who would not admit the extreme probability of the hypothesis, that for every act of consciousness, whether in the domain of sense, of thought, or of emotion, a certain definite molecular condition is set up in the brain; that this relation of physics to consciousness is invariable, so that, given the state of the brain, the corresponding thought or feeling might be inferred: or given the thought or feeling, the corresponding state of the brain might be inferred. But how inferred? It is at bottom not a case of logical inference at all, but of empirical association. * * * Granted that a definite thought and a definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass by a process of reasoning from the one phenomenon to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be, and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable. Let the consciousness of *love*, for example, be associated with a right-handed spiral motion of the molecules of the brain, and the consciousness of *hate* with a left-handed spiral motion. We should then know when we love that the motion is in one direction, and when we hate that the motion is in the other; but the 'why?' would still remain unanswered.

"In affirming that the growth of the body is mechanical, and that thought, as exercised by us, has its correlative in the physics of the brain, I think the position of the materialist is stated as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, as the human mind is at present constituted, that he can pass beyond it. I do not think he is entitled to say that his molecular groupings and his molecular motions explain everything. In reality they explain nothing. * * * * * The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. * * * On both sides of the zone assigned to the materialist he is equally helpless. If you ask him whence is this 'matter' of which we have been discoursing, who or what divided it into molecules, or what impressed upon them this necessity of running into organic forms, he has no answer. Science also is mute in reply to these questions. But if the materialist is confounded, and science rendered dumb, who else is entitled to answer? To whom has the secret been revealed? Let us lower our heads and acknowledge our ignorance, one and all."—*World Report, November*, 1868.

These are the views of the working discoverers, who stick close to the facts, and decline the long flights of speculation which are necessary in the system-building of the universologists. I prefer this style of thought to that of the Positivists. I do not think science is half so near "out of the woods" as their hallooing would lead one to suppose.

But, however all this may be, I repeat that I have no quarrel with the materialism or the dynamic machinery of the New York propagandists. They acknowledge the facts of consciousness and personality; and conscious personality is the same good thing, whether it inheres in a spirit, as we have hitherto been taught, or is the result of a combination of forces, "humming through the tissues," as the new Creed explains it. But I do not see any necessary connection between this explanation and the tremendous conclusion which the Creed draws from it in the following paragraph:

"It sweeps at once into the limbo of vanity, or mythology, all notions and hopes that the mass of our race, from its earliest history, has hitherto rested upon, as they passed from the womb to the grave. We find ourselves in a new world. Where, under this view, are the 'creation,' 'end of the world,' 'personal gods,' or 'God,' 'the immortal spirit,' or 'soul' of man, 'the heaven,' 'hell,' 'devil,' 'sin,' 'repentance,' 'resurrection,' 'judgment,' 'angels,' 'spirits,' 'ghosts,' 'witches,' 'fairies,' and 'unseen influences,' and 'the feelings' that have led and held man upward in his rise from the brute? All these vanish. Science shows them all to be anthropomorphism—the creations of man—the reflection or projection of himself and his various moods and fancies into the world around him."
—*Positivist Creed, Art.* 20.

A sweeping *finale*, truly! but not by any means necessary as the result of the materialistic or the dynamic theory. If matter or force, or any combination of them, can be personal organisms at all, I see no reason in the nature of things why they may not be invisible and eternal organisms. Something is eternal; and if we eliminate spirits, then matter and force are eternal. If matter and force can be arranged so as to produce consciousness for a moment or for seventy years, it is impossible to prove that the same arrangement may not be continued forever. If matter and force produce visible personalities, that is no proof that they do not produce invisible personalities, but the contrary, so far as it goes. These materialistic and dynamic explanations do not touch the old questions—whether death is the end of man, whether there is another world, whether there are orders of beings higher than human, etc. These questions are not to be settled by *a priori* argument, but by actual observation. They are not questions of law, but questions of fact.

The Positivists themselves recognize one invisible personality. Their god, Humanity, is as occult a being as the angels and gods of the old religions. Nobody ever saw collective Humanity. Men and women exist separately; but they do not grow together in any visible way, so as to form one enormous being, any more than horses do. Yet the Positivists assert that Humanity is a *living organism*, and Edger calls it *she*, and says

expressly that it is a real personality. I cannot find the word *consciousness* used by them in connection with it; but personality certainly implies consciousness. Either these men have some esoteric meaning in their language about their god, which plain men outside cannot understand; or they believe in an invisible personality, which is the same thing as a spirit or a ghost. So they themselves have broken the connection between their premises and their conclusion, and have left the door open for the return of the whole train of invisibles which they sent to limbo. If there is one invisible personal organism, called Humanity, there may be more of the same kind.

The Creed places men in seven categories, namely: 1, Individuality; 2, the Family; 3, the Positive Society; 4, the Labor Association; 5, the State; 6, Humanity; 7, the Universe. Why should the sixth of these be a living personality, and not the fifth or the seventh? There is just as much reason to believe that Uncle Sam and John Bull are actual personal beings as that Humanity is. This brings us back to the Old Testament idea of national angels. On the other hand, there is just as much reason to believe that the Universe is a personality as that a subordinate department of it is. This brings us back to the old idea of God, or at least to a supreme being immensely superhuman.

But this is all speculation, and amounts to little on either side. As I said, the questions of the existence of other worlds than this, and of other personalities than the human, are not to be settled by reasoning on the nature of consciousness, but by actual observation. It is impossible to prove the negative. What if the beavers should set up a theory that there is no such being as man, because not one beaver in a million ever saw a man?

We are in the way to get a true and final settlement of these questions in this country. Spirits of some kind are certainly rapping—which is more than collective Humanity has ever done. Spiritualists by the million testify that in one way or another they have positive evidence of the existence of human souls after death. The scientific world has not fully accepted this testimony, nor has it conclusively rejected it. Many scientific men believe it. It is at least the beginning of a true investigation—an appeal from speculation to facts. The trial is likely to go on till we know about the other world (if there is one) as we know about this, by actual intercourse. Meanwhile, we shall not pay much attention to *a priori* arguments against our facts, though they come from the "incomparable masters" over the water.

(*Concluded next week.*)

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XIX.

EDUCATION.

The first demand of nature in behalf of the child is, that its senses be completely and harmoniously developed, and that the instincts which are to guide its physical activity be fully called out. The order of nature is this: first, the senses and physical powers, then the heart, and then the understanding. Now what sort of education of the senses is possible in a society of isolated households, even where there is wealth? None at all, except that of accident. It is out of the question that any single family should be able to furnish the means of nicely training the eye, the ear, or the taste of its children. Perhaps this may seem to be a small thing to many persons, but nature does not hold it at so low a rate; she punishes our neglect of this first duty to our children, by making it impossible for any subsequent education to make up the deficiency, or to give symmetry and completeness to the man. Children can receive justice—we say justice because we mean it—only by a perfect and scientific method of cultivating their senses during the earlier part of their life. This, in an isolated household, is not possible. The most unlimited private fortune could hardly provide the apparatus and the teachers for this indispensable part of education, while in an Association they will be a matter of course.

In the next branch of education, the development of the industrial aptitudes of the child, our admirable civilized society is equally at fault. Here the justice of our strictures may possibly, in some degree, be admitted. The mothers of troublesome boys, who a dozen times a day turn the house topsy-turvy, and who are sent to school oftenest just to be got out of the way, will, without doubt, assent to the assertion that they ought in some way to be more profitably employed. And, indeed, what a prodigal waste of energy and life is that which children everywhere make. Worse than waste, certainly; it is of a more positive character; it runs into mischief and destruction, as everybody knows. Now this is not the plan of nature; she did not make children to be the scourges of gardens and orchards; all this comes from some mistake of ours.

* * * * * * * *

But there is another respect in which the basis of our civilization, the isolated family, is even more repugnant to nature, and that is in committing the discipline of the child and the correction of its faults to the parents only. Their impulse is to love the child, and any chastisement or punishment which their sense of duty may make them inflict upon it is a cause of the greatest pain to them. It violates the sentiment of parental affection. The true critics of the child are children. In a society organized according to the method of nature, they would discharge this office with justice and kindness, and render parental interference unnecessary. Moreover, the existing system gives no guaranty that children will be well trained. And yet what is more necessary than such a guaranty? It is not a matter of individual concern only, but of public interest. It is of great moment to the community that its future men and women should be well prepared to discharge their duties as members of society, in a word, that they should be educated in the most judicious manner. A spoiled child is a public misfortune. Now the fact is, that at least seven-eighths of parents are utterly unfit to educate their children, or to exert any positive influence upon them. Society ought in some way to be protected against this evil. But no protection can be devised while the isolated household is retained as the pivot of the whole social mechanism.

As to intellectual education, we apprehend that our modern society, our civilized and cultivated society, is not quite so perfect as it is apt to fancy. However, it has here been compelled to adopt the principle of common sense and to *associate*, which is one thing in its favor. For the education of the minds of its children it does what it has not been wise enough to do for the development of their bodies or the expansion of their hearts—it combines its forces. Schools and colleges are not the affair of individuals or of families, but of the Community, of the State. Accordingly, the mental training to be had nowadays is superior to any other part of the education provided for the young. Still we do not think that even that is any better than it should be. But to say nothing more on this particular, by what rule does our Christian civilization distribute the advantages of intellectual culture which it possesses? Does the State by which they are controlled declare that every child within its precincts has an undeniable right to all its treasures of learning as it has to light and air? Does it throw open the doors of its academies, its universities, and say to all, "Enter freely! The knowledge, the culture you long for is yours!" By no means. It does not obey the voice of Divine Justice saying, "Give to every child, of every class and condition, the best possible education that it is capable of receiving, not as an act of charity, but as the debt you owe it." Nay, it could not do this if it would; it is not so organized that it can. If it should declare by a law that its high schools and universities were open to every one of its children, to the poor as well as to the rich, how could the children of the poor avail themselves of the privilege? How could they clothe and feed themselves while engaged in study, when in our "well enough" social order they can barely live by working almost every hour? In order to educate its children, society must be so established that every child and youth shall have, not only the means of education but the means of living at the same time, or else justice to children is out of the question. For this, the first condition is Association of families; the thing is impossible without it.—*Chas. A. Dana.*

LABOR-SAVING MACHINERY.

This is an age of scientific research and invention. The application of science to mechanics, and the invention of labor-saving machinery and implements are the order of the day. Mechanical inventors have increased very rapidly within the past few years, and their genius and skill are applied mainly to machines for superseding manual labor, thereby securing reduction of expense in manufacturing. Capitalists hail labor-saving inventions with extreme satisfaction, as promising to swell their dividends. But moneyed men constitute only a fragment of universal society; and the greater question arises, What is the effect of these labor-saving inventions upon the mass—the artisans, operatives, and laborers, most of whom are dependent upon their own hands for their daily bread? Do these inventions, which are so well adapted to economize human labor, benefit them? Let the thousands of disappointed applicants for employment answer. True, they are relieved from manual labor; but only to be driven to the more distressing labor of the mind in devising ways and means to escape beggary.

Here then are important facts for the philanthropist to consider. Perverting influences that turn blessings into curses are manifestly at work. And whence are they? Some reformers say that capital is the enemy—that these machine-competitors in labor would be harmless if they were not taken up by the capitalist; hence the enmity between capital and labor. But the root of the evil is to be found deeper. It is not in capital nor in the currency; not in high tariff nor in free trade; not in monarchy nor in democracy. The spirit of *selfishness* is to be charged with all the mischief—the spirit that expressed itself in Cain when he said "Am I my brother's keeper?"—the spirit that seeks its own and denies the solidarity of mankind. Whoever excuses and justifies selfishness excuses and justifies the spirit of Cain, which is the cause of all the miseries of humanity. Unreflecting minds charge the instruments of the spirit of selfishness with the oppression that covers the world. It is true, the capitalist or manufacturer who finds it for his interest to purchase a dozen sewing-machines to do the work of a hundred seamstresses, and discharges the latter as he would throw aside old machinery, is the immediate agent of terrible cruelty and suffering, but not the originator of it. Just so long as society continues to apologize for selfishness, no matter in what form it expresses itself, just so long there will be outrageous cruelty, suffering, and crime; and labor-saving machinery will be made the occasion of increasing, rather than diminishing the burden of the weaker party in such a state. G. C.

A GOOD PROVIDER.

When tallow-candles grew short and slim and blubber-whales shy and scarce, we lighted our streets with gas and our houses with kerosene pumped from the bowels of the earth; and now, before they are exhausted, we are substituting an agent—the electric light—which will make rogues offer premiums for cloudy days.

So when the wood-clad hills began to show their bare backs it was discovered that the cellars of the earth were filled with excellent fuel that had awaited the using thousands of years. Wise ones have prophesied the exhaustion of these stores, and that in consequence the machinery of all the world will stand still, and our great-grandchildren freeze to death every winter. But who cares for the prophecy? Hath not Edison told us how the power of the waterfalls of the world may be made to drive all its wheels and shafts and machinery; and that our food may be cooked and our toes warmed, as well as our houses lighted, by electricity? And is n't the great Ericsson finding out how to bottle up the heat and light of the sun, to be used when, where and how we please? And, then, who knows but that there are stores and stores of food and fuel and power above us, beneath us, and around us, of which we have not yet dreamed? Three cheers for the Great Provider! Ralf Todd.

ROBERT OWEN.

We owe to him, in a measure, our present improved system of universal education in primary schools. It is he who gave the first impulse to the Ten-Hours' Labor Bill, and legislation for the protection of women and children against the cupidity of masters and the unprincipled avarice of their own relations. Model lodging-houses, public baths, ragged schools, and similar philanthropic institutions, having for their object the mental, moral, and material elevation of the masses, owe their existence to the impetus given to social reform by Owen's socialistic agitation. But it is as the father of Coöperation that Owen will be remembered with gratitude and respect by future generations. Coöperation, indeed, had not been without its advocates before Owen recommended it as a means to "place the people in circumstances favorable to their development." But it was he "who carried Coöperation into good company," among persons of fortune and influence, and so procured for it a sound footing in its incipient growth. It has entered upon a new phase now, since the Rochdale Pioneers and others have advanced it by another stage on the way to final success. It is to the spread of Coöperation that the economist looks as to the power for improving the condition of the people, in securing for all the just reward of their exertion without interfering with personal liberty, without endangering private property, without impeding the course of legitimate competition. Based on the principles of justice, veracity, and self-discipline, and requiring and cultivating, as it does, mental and moral qualifications of a high order, Coöperation has the tendency of encouraging superior educa-

tion, the power of self-government, and the exercise of virtuous self-denial among the people. Moreover, it promises a pacific solution of some of the social difficulties of modern life in creating common interests between employers and employed.—*Leisure Hour.*

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 3, 1878.

THE "SOCIALISTIC UNION."

When we adopted Mr. Joseph Anthony's suggestion and consented to publish lists of the names and addresses of those isolated Socialists who wished to make one another's acquaintance, we promised to issue four lists, of twenty-five names each, or one hundred names in all, for a fee of twenty-five cents from each person subscribing to the scheme. We have issued three lists, embracing eighty names, and have since received six names, leaving only fourteen to complete the full hundred. We would like to publish the fourth list as soon as we can, and hope every one who wishes to be included will send in his or her name promptly. We think we will make this fourth list the final one for the present. By and by, when there is again a lively demand for it, we can issue another series. But the present demand seems to be pretty nearly satisfied.

THE AMERICAN SOCIALIST.

We judge from occasional expressions in our correspondence that some have the impression that we stand pledged to revolutionize the character of our paper, or rather, perhaps, to start a new paper of the religious order, in 1880. This is a mistake. Some two months ago we said in an article on the New Religion that Socialists were pressing on us the responsibility of showing them WHAT TO DO; to which pressure we replied:

"We know of but one way to found Communities, and that is to begin with a strong body of men earnestly devoted to Christ and the heavenly life. That is the way we began. If other people think there is another way they must try it on their own responsibility. When they call on us to help them they must take such help as our experience enables us to give; and that means that they must let us show them the religious foundation on which we have built.

"That is what we have in mind to do in these articles on the New Religion. We are confident that a religion is ready to be evolved which will match the new development of Socialism, and unite all parties, from the most uncompromising Scientist to the most devout Mystic. That seems to us to be the next stage of Socialistic advance. But we are in no hurry; and we take this occasion to say that if any considerable number of our readers will notify us that they think this series is, or is likely to be, a divergence from the proper purpose of the paper, we will stop it. Only we notify them that they must not call on us for advice and help in their practical experiments; and also that sooner or later—probably as soon as 1880—we shall change the programme of our paper, and put Religion in front of Socialism."

It is evident that the purpose of change expressed in the last sentence was made contingent on the notification called for in the sentence before; and we are happy to say that we have received no such notification; that is, we have not been notified by "*any considerable number*" of our readers that our special articles on religion were regarded as divergent or that the previous general course of the paper in respect to religion has been offensive. Two or three persons have expressed objections of this kind, but a greater number have voted the other way. So that we are now free to say that we do *not* intend to make any changes in the character or style of the paper in 1880 or at any other time within our present foresight, except such as will naturally come by ambition of improvement and growth of all things. The liberty of discussion which we have assumed from the beginning, and which is evidently accorded to us by our readers, gives room enough for all we have to say on religion or any other topic.

As the philosophers say that Sociology is the center of all Sciences, so we hold that Socialism is the center of all Religion. As Socialists we are clearly bound to study our social relations to God and the inhabitants of the invisible world, as well as our social relations to one another in this world—all in due proportion. So that Socialism in its essential scope includes Religion. Indeed, it is not too much to say that all there is in Religion or Science that is not Socialism, either central or related, is false and mischievous. As we are sure that the entire distinction between Religion and Science will sometime disappear, so we are sure that the distinction between Religion, Science and Socialism will disappear; and we propose to keep our flag flying as the AMERICAN SOCIALIST till that triple blending shall arrive.

All in due proportion—that is the important condition of our liberty; and as to that we may say, it is not likely that we shall put any more religion of the distinctive sort into our paper than we have already put into it, or any more than Fourier and Owen and Brook Farm put into their Socialistic publications, or any more than we shall tolerate in correspondents who differ from us.

PREMIUMS ON ASSOCIATION.

The tendency of population to gather into cities and large towns has of late years been a subject of frequent mention. The sons and daughters of farmers do not like to live in the isolated situations in which their parents were contented. Where it is possible they leave the farms and go to reside in the towns. Some writers have ascribed this tendency to the lack of opportunities for social intercourse in the thin population of the country, and the greater advantages which the cities offer for sociability, amusement, and education. This is undoubtedly the main reason. People like to live where they can have access to good markets, large libraries, theaters, the opera, museums, art schools, music schools, etc., and these are peculiar to cities. As education and culture become more general with every succeeding generation the demand for these facilities becomes more imperative, and the enjoyment of them acts as a premium on aggregation. All the influences of progressing civilization tend in this direction. There is little to be gained by living apart, much to be gained by living together. Some of the recent inventions and discoveries well illustrate this.

Not long ago some one conceived the idea of furnishing steam for purposes of heating and cooking to the inhabitants of cities and large towns, in very much the same way that gas is now furnished for lighting. An experiment was made in Lockport, N. Y., and although we have seen no statistical report of the results, we infer that it was successful in an encouraging degree, from the fact that at the present time a company has petitioned the municipality of New York for permission to undertake the same enterprise in that city. The plan is, in brief, to locate immense steam boilers at certain central points, from which large main pipes will radiate, following the streets in every direction and conveying steam to all the dwellings, stores, and factories, thus doing away with the use of stoves and furnaces. Instead of getting up early to build fires, sift ashes, and prepare more kindlings, all that will be necessary will be to open the valves and let in the steam from the pipe in the street, which will be under pressure night and day. This plan would allow of private Turkish and Russian baths in every dwelling, besides giving greater security from fire, thereby reducing the cost of insurance, and would confer other incidental advantages.

Edison's latest announcement is of the same nature as to use. He claims to have discovered a method of subdividing the electric light so that any desirable number of burners may be supplied by one generator, a thing heretofore deemed impossible. He is waiting to secure letters-patent before fully explaining his device, but he intimates that the days of illuminating gas are numbered. He says that he can locate a large machine for generating electricity in the busy part of a city, connect it with his new burners by means of wires, and so furnish light to all who desire it at a price far below that of gas or even kerosene. The consumer merely turns a screw and the light appears; he turns it back and the light goes out.

Both these plans or inventions are of such a nature that they will only be available where large numbers of persons live together or very near each other, because the expense of the apparatus will be too great to be borne by a few, and the unavoidable waste in transmission over long distances will prevent the possibility of supplying steam or electricity to scattering farm-houses at anything like a reasonable price. Every such invention will therefore tend to draw families together. And the inventions are coming so rapidly nowadays that we may look for a large growth of associative habits and instincts among the people. That will be a growth in the right direction, for it will gradually eradicate the more selfish traits we have all inherited or acquired in the old grab-game system of property-getting, and will prepare the world for the better life which is opening before it.

But it does not follow from what we have said that in the good time coming every one will want to live in cities. By gathering into Communities people may enjoy all the advantages of aggregation which we have enumerated, and more, while living in the country. Several hundred Communists living under one roof can easily afford to heat their building by steam and light it by electricity, because they can have everything at cost, paying no profit to heating and lighting monopolies, and the service required will be sufficient to justify the investment in apparatus. So of schools, museums, theaters, etc. In all these things Communism offers a big premium to all who are ready to accept it.

REVIEW NOTES.

LA QUESTION SOCIALE: Rente, Intérêt, Société de l'Avenir. Par E. Fauconnier, Docteur en Droit.* Paris: Librairie Germer Baillière et Cie. 1878.

Here is a book that will well repay perusal by the Social student. The author follows no beaten paths—is the mouthpiece of no popular system of philosophy or economy. He has his own thought and utters it. That thought recalls the saying of Channing, which he quotes: "I deem it important that every man, whatever his condition, should possess the means of comfort, health, suitable food and clothing, and occasionally a little recreation and leisure." The author wastes no reverence upon the systems of servitude which have prevailed in the past, even though they have left us monuments which excite our admiration. Nor does he extol heroes who, like Cæsar, have waded through seas of blood and subjected peoples. Nor, again, when he treats of the present condition of society, does he hesitate to denounce oppression when it takes the form of capital, and that in terms of severity we cannot approve, as, for instance when he says, "He who lives by the labor of others is a social parasite;" for there are doubtless many persons in the possession of capital, and living in a certain sense on the labors of others, who are acting as stewards of their wealth, and using it for the greatest good of the greatest number. But our author by no means commits the folly of despising wealth: "Without capital labor would be unfruitful; man reduced to his unaided forces would be unable to support the burden of life. Hence his first care is to create capital. The hunter who makes his bow and arrows, the savage who constructs a canoe, the shepherd who raises a flock, the pioneer who, establishing himself upon an uncultivated piece of land, clears and cultivates it, creates capital. It is therefore an absurdity to cry, *A bas le capital!* Capital is more than the auxiliary of labor; it is at the same time the child and father of labor; therefore when labor destroys capital it is both an infanticide and a parricide."

But while thus defending capital and the rights of capital, the author insists, on the other hand, that "it is an error of morality to consider the laborers as mere machines, from which one may demand the greatest possible effort at the least possible expense.... All men have the same right to happiness; and happiness consists in the complete exercise of their faculties, in the consciousness of being masters of them, and of being able to control and direct them as one wills, subject only to the laws of morality and justice."

The accumulation of riches will not suffice, unless they are also well distributed—unless the good things they represent are enjoyed by those who produced these riches. Thus in England, the wealthiest country of Europe, every tenth person is a beggar.

One of the great questions which our author attacks is whether the right of individual property should extend to the land, the common basis of subsistence; and after quite an exhaustive review of the question (which our space will not permit us to follow in detail) he concludes that the land should belong to all and not to a few, in order that every man may have the complete and exclusive ownership of the product of his labor; but in announcing this conclusion our author takes pains to also announce his opposition to Communism, which he says is possible only in the beginnings of Society and among persons gifted with a remarkable spirit of charity.

The next important subject discussed by E. Fauçonnier is that of interest; and here again he comes to a radical conclusion, viz., that society would be better off without any form of interest or usury. And it will surprise many to learn what an array of authorities our author cites in opposition to the principle of interest. Moses of course heads the list, then follow Jesus (see Luke 6: 35), many of the fathers of the Church, Calvin, Aristotle, Domat, etc., etc. The strong points urged by the political economists in favor of interest are taken up and discussed at length, but no advantages accruing from interest are found which averbalance the evils which result from it to society.

To the "Society of the Future" and the "Ways and Means" of attaining it, about one-third of the 329 pages

*The Social Question: Rent, Interest, Society of the Future. By E. Fauconnier, LL.D., etc.

of the work are devoted. E. Fauconnier is not deterred by the facts of the present from depicting what he conceives will be true in the future, for he tells us that "that which is regarded to-day as a dream may become a reality in two or three centuries;" and he at once takes his readers forward to the France of the twenty-third century. The land will belong to all the people; the State will have its rightful control over it. Agricultural and mechanical industries will attain their highest fruitfulness. Every man will be instructed in moral and political duties. Each one will devote himself to the interest of society. Society will look after all its members. All will have the same resources; between all workers the chances will be equal; competition will have no place except on conditions that are alike equitable to all. The Communal banks will demand no interest, but simply the return of the money loaned, the clerical expenses, and the cost of insurance. Wealth will be more equally distributed; consequently there will be none who roll in the excess of luxuries, but whatever luxuries exist will be accessible to all, and will humiliate no one. There will be a school of music in each Commune, and the works of the great masters will be brought to the door of the poorest citizen. The same will be true of literature and science. "The tree of knowledge, which will become also the tree of life, will bury its vigorous roots deeply in the earth, that it may cover the world with its flowers and its fruits." There will be universal peace; "for to make war great riches are necessary; and a people who are at the same time laborers and capitalists will be little disposed to vote subsidies to satisfy the ambition of some captain or to save dynastic interests." Great cities will lose their importance by means of the more general distribution of the inhabitants; but cities will not disappear—they will always be peopled, and they will be more beautiful than to-day. "One will see in them, to be sure, neither hospitals, nor prisons, nor barracks; all these establishments will find no cause for existence; but, on the other hand, the eye will not be offended at the sight of the most hideous misery by the side of the most unrestrained luxury—two things which are inseparable that were born of usury, and which will disappear with it." Riches and poverty will be words without meaning; "they will belong to the vocabularies of the dead languages. The grand device of the Republic will become a reality: Liberty, Equality, Fraternity—works of the Spirit of Light—will pervade and enlighten all hearts, and extinguish their opposites, which are the works of the spirit of darkness. Like resplendent beacon-lights, Liberty, Equality, Fraternity will henceforth guide the steps of humanity in the true pathway."

But how is this grand destiny to be achieved for society? It is easy to build Utopias in imagination; the world is more interested in learning how they are to be even partly realized. Our author avows his conviction that his scheme might soon become a reality in America, Australia and Africa, where new colonies are forming, and may in time be realized in Europe, with patience to take the necessary measures. Of these he specifies first *education*. Men and citizens must be created; otherwise all projects of reform will fail. "Give me," said Leibnitz, "public education for a century, and I will change the face of the world."

Secondly, the soil must by legal and pacific means be transferred in its possession from individuals to Society, or, which is the same thing, to the Commune or State.

Third, banks of honor must be established and become the nuclei of the branches of the future national bank—to loan money without interest or usury.

These three points are elaborated with much care, especially that of education.

With this glance at the work of E. Fauconnier, we commend it to our readers as possessing much interest, and as being especially valuable for its able discussion of the questions of Land Ownership and Usury—questions that are certain to attract much attention in the near future.

THE NATIONAL SECULAR SOCIETY'S ALMANAC FOR 1879. London: Freethought Publishing Company. Price, sixpence.

Its tables of notable events, corresponding to the days of the month, are worth much more than the nominal price of this pamphlet. Much veritable history is crowded into a few pages.

THE other day we received a postal card from a man who is an inmate of an institution in the reading-room of which the AMERICAN SOCIALIST is kept on file. His note ran as follows:

"EDITOR AMERICAN SOCIALIST: You are hereby requested to be so kind as to furnish me again with the copies of the above-named paper, because it is not at all convenient for me to read it by sitting down to that table whereon it may just lie, nobody being aware on which of those three tables it may just happen to be."

This reminds us of a letter we once received from a lady subscriber, who said that if it would not be asking too much she would prefer to have her copy of the paper printed in German! Of course, it would be a pleasure to respond to every such request were we able, but at present we have to content ourselves with furnishing the paper in English and on the published terms.

COMMUNITY ITEMS.

ONEIDA.

—Corn-packing is finished for this season. 14,000 bushels of corn have been worked up, and 231,000 cans have been filled with corn and succotash.

—Some of our late visitors who have seen the children making chains think it the most interesting sight we have here. They work but an hour, and easily make 1,100 chains daily.

—We have Edison's autograph—round, clear, and delicate. A subscriber to the AMERICAN SOCIALIST, who lives in New Zealand and has a friend who is afflicted with deafness, sent us a request to obtain for him a megaphone. A letter to Edison drew from him an assurance that he has great hopes of the practicability of his recent invention for the relief of the deaf, which he expects to put into market next Spring.

—Miss Nellie Thurston, who made a balloon ascension from the Oneida Fair Grounds on Friday afternoon, took with her one of our homing pigeons. The bird was but four months old and had received but little training, having never before been more than five miles from home. The test to which it was put was therefore a very severe one. Miss Thurston says the little thing evidently suffered some from cold at the three-mile altitude, and refused at first to fly away, but after some coaxing left the balloon at ten minutes past five, when about forty miles from Oneida. The pigeon reached our place at nine o'clock Saturday morning, somewhat excited and exhausted. As such birds rarely fly after five o'clock it doubtless alighted in a tree for the night, starting on the home-stretch at dawn.

—The following is a list of premiums taken by the O. C. at the Fair of the Oswego Falls' Agricultural Society:

Ayrshires.

Best Cow, "Spotted Beauty,"		first premium.
" " 3 years old, "Ellen Crawford,"		" "
2 best Cow 3 " old, "Lady Kilmarnock,"		second "
" Heifer, 1 year old,		first "
" " Calf,		" "
" Bull " "Laird of Aberdeen,"		" "
" " 1 year old, "Kilmarnock 24th,"		" "

Holsteins.

Best Heifer Calf,	first premium.
" Bull "	" "
" " 3 years old, "Crown Prince,"	" "
2d best Cow, imported "Ella,"	second premium.

Berkshires.

Best Boar, imported "Sir Arthur,"	first premium.

Poultry.

Best Pekin Ducks,	first premium.
" Black Leghorn Fowls,	" "
" White " "	" "
" " Turkeys,	" "
" Exhibit of Doves,	" "
" " Imported Langshan Fowls,	" "

The Fair was well attended, about 12,000 being present the third day. The gross receipts were $4,600.

—Two Brook-Farmers met here last week. The Socialistic movement, of which they were members, was so close a forerunner of Oneida Communism that we feel in a measure related to those who belonged to that Society. They entertained us with many fresh stories of the daily routine at Brook-Farm: the time of rising and retiring, their occupations, their evening amusements, their bill-of-fare, table-waiting groups, etc. Their principal and sometimes their only viand was a dish called "brewis," made from pieces of stale bread stewed in milk and eaten with sugar and cream or syrup. This reminded us of the early days of the O. C., when the "smoking staff" and "steaming consolation" (baked beans and milk-gravy on bread) were the usual fare at breakfast, dinner and supper, and supper, dinner and breakfast. They gave interesting descriptions of the geniality, jollity and enthusiasm of the Brook-Farm life, which showed itself in the punning propensities of some of the prominent members. Here is one of the puns: They had some sort of central committee or council which they called the "Areopagus." Mr. Ripley lived in the "Aerie" on the hill, but took his meals in the Community dining-room, which was in the "Hive" below. One of the inveterate word-twisters asked, "Why may Mr. Ripley be compared to a certain council when he leaves the Hive after breakfast?" "Because to the Aerie-up-he-goes!" One of the story-tellers visited the Farm not long ago with his brother, and found that the "Aerie" had been moved from its site and converted into a pig-stye. "Alas!" exclaimed his brother, "it is now a pig-ery!" Our visitors, who were typos on the *Harbinger* and have not set type for thirty years, spent a pleasant hour with stick in hand at the cases in the SOCIALIST office. They spoke of Mr. Ripley's copy as wonderful in its clearness and accuracy—not an erasure or caret in many pages of manuscript. We have never read any description of the Brook-Farm experiment which pictured the life there so vividly to the imagination as the stories told by our visitors.

WALLINGFORD.

[From the Wallingford Weekly Forum.]

"Mr. G. N. Miller, who has charge of the office of the Community Spoon-shop, has a very neat and sensible 'relic' of the tornado fastened to the side of the office. It consists of a splinter about four feet long of one of the elm trees that was twirled to pieces on Elm street—one side of which is smooth, and on which he has painted a brief history of the tornado, its date, number killed, estimate of property destroyed, names of their employees that were killed and wounded at the time, and other interesting points. This is quite a sensible relic, and will be quite a sensible curiosity in years to come."

CEREBRUM ABDOMINALE.

XXVIII.

MISCELLANY.

The following speech, which we find in a column of wit, is supposed to be uttered by some simple soul, but in good faith is quite profound:

"It an't necessary that a prayer tew be good should be very long or loud. I have used one like this for the last seven years, and it suits me: 'O Lord, visit my heart fust, my head next, and my pocket-book last.'"

If all the world's desire and effort were in the order of these petitions we should have different times from what we do have "sartin." If all the world would make this prayer seven years we should have the millennium. Never fear but that the pocket-book will be filled if the Lord visits the heart first. If he visits the heart he will bring Communism. He will bring the spirit of love, and love always attracts love. He will bring the spirit of thankfulness, and the thankful man is always lucky. He will bring the spirit that is free to give, and there never was anything truer than Christ's saying, "Give, and it shall be given to you." The heart is the key to every good, temporal and eternal. O Lord, visit our hearts first.

A young actor in one of the theaters of New York has recently died, whose fascination over women (apparently unconscious and involuntary) is the topic of extensive gossip. He slew his ten thousands it is said, and that not among the vulgar, but among the richest, most fashionable and even most cultivated of the city ladies. His funeral was closely guarded by admission tickets as a precaution, it is supposed, against "scenes." The feminine adoration he inspired is said to have been an important source of revenue to the theater where he performed, and to have had an appreciable effect on the size of his salary. Among other instances of infatuation this is told, that a young lady moving in the best society kept a large picture of him in a sort of shrine in her bedroom, and had candles burning before it, as before the image of a saint, day and night! We refer to this gossip not to inquire what peculiar idiosyncracy made this man capable of setting such wide-spread vibrations going, though it was doubtless a special faculty or action of his sympathetic nature, and might well engage the study of heartologists, but to inquire what is the meaning of this symbol of candles burning before a shrine. What does it mean but that love is a *flame?* We say of love that it kindles, glows, burns. We talk about quenching it and fanning it. Fervent and ardent are the adjectives of love. "Did not our hearts *burn* within us?" was the beautiful reminiscence of the disciples who talked with Jesus by the way. Jonathan Edwards had "a sweet burning" in his heart, "an ardor of love" he could not express. Is the element of life susceptible of ignition at the center? The heart without love—is it not like an unlighted candle? and candles before a shrine, do they not mean that love is a fire?

Abstractions aside, we have to offer two contributions of an experimental nature connecting with our subject. The first is a communication addressed to the writer of this series; the other we got from the reader's table in our Community Hall after a late evening meeting at which it was read.

DEAR R.—My interest in the subject of your series

has been increased lately by some personal experience which I am disposed to relate to you. You know very well what a wretched victim of the ague I have been all this season. Within the last three months, since I left the malarial district, the acute symptons have been three times broken up by different remedies, and as many times have returned, either because of some carelessness of mine or the diabolical persistency of the disease. It was during the second chill of my fourth attack that I had the experience I am about to relate.

In the midst of that chill I had a wonderfully clear view (it was an illumination) of a certain fault in my character which has clung to me all my life, but which I believe this infliction of the ague was designed to cure. I shall call the fault concisely the *inventor's conceit.* I have always had a supreme love for new inventions, productions and discoveries, whether my own or other peoples'. I came honestly by this passion, for my father was an everlasting dabbler in improvements and inventions, which he never had the patience to perfect or make profitable to himself or the world. Within this propensity lurked the radical heart-fault which I have called the "inventor's conceit." Its operation made me take an eager, egotistical delight in schemes which I had fathered that proved successful, and to suffer dreadfully from disappointment and evil-thinking when my projects were interfered with or for any reason did not succeed.

You know what a miserable pit of involuntary, insane evil-thinking I was drawn out of two months ago by the help of a criticism-committee. Well, I fell into that pit because some persistent providence kept thwarting every scheme to which I laid my hands. My heart bled over the ruins, and I secretly quarreled with the agents of that providence, and it was only by a free exposure of my heart to the committee and an earnest assertion of the motto, "All things work together for good to them that love God," that I obtained any relief.

I did obtain relief by this means from the persecution of unthankful, complaining thoughts, but it remained for this experience I am relating to reveal to me the deformity of my radical fault, the "inventor's conceit." I saw that it shut me up in a little world of my own, and kept me from being filled with the Community spirit. With this illumination came the comforting, heart-softening assurance that I was forever saved from it. And then immediately while I was still in the grip of the chill, this happened: I heard the news of the repentance and application to return of two of our members who had left in the summer discontented, upon which my heart went out in an agony of prayer for them and all like them, and I was thrown into an uncontrollable paroxysm of weeping; my heart was all broken up with thankfulness and love, which banished the chill and every other sensation for the time.

As to the objective results of prayer like that, I have nothing to say, but its subjective effect was precious—it gave me assurance that I could take a very earnest interest in the general good luck, which is the opposite spirit exactly to the "inventor's conceit."

Then the question came up whether I should use means again to break up the course of the ague, and I gave way to a disinclination that I felt in my heart. The result was, it died a natural death after three or four faint and fainter struggles.

I have renewed faith that all things work together for good to them that love God, and would willingly go through another year of ague-torture and disappointed schemes, for an equal amount of heart-improvement, for such improvement will last as long as the soul lasts, and its good fruits will be unending. S.

Now follows the paper abstracted from the reader's table:

"In the educational system of the Community, voluntary reading of books and newspapers undoubtedly is to be a leading agency, and it will always be a very important question for all of us, young and old, *What books and newspapers shall we read?* Legality will never be able to answer that question satisfactorily. *Rules* made by the old for the young, or by each one for himself, will be no effectual barrier to omnivorous and bad reading, so long as we have great free libraries and reading-rooms and a good appetite of curiosity. Novels and newspapers, especially, will always be enticing, whether good or bad. Is there any principle of discrimination that we can rely upon for ourselves and for our children that will guide us to good, healthy reading, without putting us under some such odious law as that of the Catholic *Index Expurgatorius?* I have meditated much on this question; and I think I have found a principle which is going to be a great help to me.

"I do not forbid myself the reading of anything; but as soon as I begin reading—a novel for instance—I also begin to watch its effect on me—not its effect on my superficial taste for wit and lively scenes, but its effect on my deepest feelings. It may take considerable time to get a clear sense of this effect; but if I watch faithfully sooner or later I am conscious of a general influence from the book operating on my spirit. This influence is like that which I feel in the presence of persons, and probably is the same thing; that is, an influence from the author of the book or from the spiritual principality of which he is or was a medium. This influence is perceptible as good or evil somewhat in the same manner as the effect of different kinds of food is perceptible in the stomach. Probably most persons have some experience of this digestive consciousness in their reading. Now I have formed for myself a practical rule, founded on this experience, which I am learning to apply more and more rigidly and promptly, and which saves me from a great deal of bad reading, and consequent bad feeling or spiritual dyspepsia. My rule is this: *As soon as I discover that a book, on the whole, gives me a bad feeling at the pit of my stomach, I quit it.* This happens frequently in the very midst of an exciting plot. A book that carries a real curse to the solar-plexus may be very enticing for its dramatic power. I am learning to spurn these enticements, and dismiss a book as I would an impostor, as soon as I find that it is poisoning my heart. This rule may doubtless be applied not only to single books but to whole classes of books. For instance, after trying to read Thackeray's novels several times I am almost ready to expurgate the whole of them from my reading, because in spite of their genius they give me a bad feeling of spiritual bitterness.

"This rule will doubtless grow strong and imperative in our experience in proportion as we are brooded and vitalized by the good Spirit of Truth; and thus in the end our hearts will establish a true and effectual *Index Expugatorius.*"

PROPAGANDISM.

EDITORS AMERICAN SOCIALIST: I am glad to find you are urged to take more agressive means in propagating the doctrines of Communism. True, you are doing a good work by means which cannot be lightly estimated—I mean the AMERICAN SOCIALIST. Unquestionably, the press is a mighty power in propagating and sustaining any movement. In fact, no movement can well be successful without it. But we must use other means as well; we cannot yet dispense with the platform; we want the orator as well as the official organ; and you who have established yourselves in the faith of Communism must not act the part of the early Christians, and confine yourselves amongst yourselves, or you may, like them, yet be dispersed abroad among the Gentiles. 'Tis well to begin at Jerusalem, but not commendable to stop there.

We in England are crying out, "Come over and help us," and nothing would help us so much just now as a good system of propagandism.

I lay the AMERICAN SOCIALIST upon the table of our Coöperative Reading-room every week, and hope to get permission to lay it upon the table of the Liberal Club Reading-room also; by these means I hope to sow the good seed in some good ground; and if it don't bring forth fruit this year, it will be as bread cast upon the waters, and will be seen by and by.

Why, if every Communist were imbued with the missionary spirit, what a grand work would be accomplished, and that speedily. I am afraid you American Socialists are like your cousins the Jews in some respects; you are waiting for a sign from heaven; waiting for what you call a pentecostal shower. Well, if you get it well and good; but peradventure you will be disappointed even as the Jews were. The Deliverer has been waited for by them for 2,000 years; whereas had they used a grain of the sense they have exercised in usury, in organizing themselves for the recovery of their lost position, I verily believe they would have gained it: but their eyes were blinded to that aspect of deliverance.

I am strongly of the opinion that post-pentecostal believers must do as modern mariners have done; that is, make their pentecostal breezes. We don't wait for the atmospheric breezes now; we create the breezes in the vessel's hold and outstrip the winds of heaven themselves.

Yes, friends, be not deceived; nature is not mocked; whatsoever we sow that we shall also reap. If we sow to the imagination, we shall reap disappointment; but if we sow to practical common sense we shall reap a harvest of rich results.

So henceforth let your pens and your tongues be used for the propagation of the principles you have espoused to the ends of the earth. W. H. C.

Warrington, England, Sept. 16, 1878.

WOMAN'S TOPICS.

The male and female students of the John Hopkins University are to be put on equal footing.

The New Jersey State Convention of Universalists, with only two negative votes, has admitted the Second Universalist Church of Jersey City, Mrs. Phebe A. Hanaford, Pastor, to fellowship.

Rev. Mrs. Phœbe Hanaford, appears to have her church "well in hand." Its collections during the last year exceed in amount those of all the other Universalist churches in New Jersey, and her Sunday-School has more pupils than any other in the same State except one in Newark.

Christine Nilsson, it is said, will be shortly installed as Grand Mistress of the Ancient Charitable Masonic Order of "The Eastern Star," composed chiefly of ladies of rank and distinction whose male relatives belong to the fraternity, and who devote themselves to mercy and charity.

Misses Roxanna and Elizabeth Lowd, sisters, and Miss Elizabeth Whitcomb are farmers in Warner, N. H., who own and work profitably a farm of one hundred and sixty acres. They superintend personally the farm work, and do not hesitate even to take hold of a scythe, hoe and plow, and are seen almost every day in the field hard at work.

Mrs. General Grant, when at Stratford-on-Avon, was fortunate in receiving a copy of "Shakspeare's Home and Rural Life," handsomely illuminated on the title-page, and containing photographs of all places in the town which became famous through the great author and dramatist. It was presented by the daughters of the Mayor.

Miss Anna Dickinson, whose genius and intellect were never more luminous than now, has entirely recovered her usual health, and will soon remove to her old home, Philadelphia. No woman in the world has a greater circle of noble friends than Miss Dickinson—"Our Anna"—and none we know is more deserving of them. A hearty and loving welcome awaits her.—*Woman's Words.*

"New Hampshire is the first New England State, if I mistake not, to give women the right of Suffrage in school meetings. It is a step forward and in the right direction. I signed the bill without hesitation, for I considered it a just and wise measure, from which great good to our children must eventually result. We hope to see the other States soon following so good an example set them. I am confident the experiment will be safe."—*Gov. Prescott.*

All honor to the women of Virginia! They have concluded to come to the rescue, and if possible induce the men of that self-dishonored state not to ruin her credit by repudiating her debt obligations. They have issued a circular addressed to the men of the State, asking that an additional tax of ten cents on every hundred dollars may be imposed, and that the proceeds shall go toward liquidating the State indebtedness. In this circular they express the opinion that the women of the State will cheerfully retrench enough in their personal expenses to make up for this tax. The movement is said to be headed by some of the most eminent women of Virginia, who mean to prosecute the work and shame the men out of their purpose to cheat the creditors of the State. We bid them God-speed. It is a pity these women are not voters. If they were, there would be fewer "reädjusters" in the legislature of Virginia. Honest constituents are very apt to make honest legislatures.

—*Woman's Journal.*

The Philadelphia Press delivers itself thus on the subject of education: "The great end of education is not information, but personal vigor and character. What makes the practical man is not the well-informed man, but is the alert, disciplined, self-commanded man. There have been highly-trained and accomplished men in days when a knowledge of geography hardly went beyond the islands and mainlands of the Levant. There were powerful English writers long before Lindley Murray wrote his Latinized English Grammar. What should be understood thoroughly, is that cramming is not education. It is a mistake to cover too much ground, and to make youth conversant simply with the largest number of studies. Let them learn a few things and learn them well."

TOM FLINTER AND HIS MAN.

Tom Flinter.—Dick! said he;
Dick.—What? said he.
Tom Flinter.—Fetch me my hat, says he,
For I will go, says he,
To Timahoe, says he,
To the Fair, says he,
And buy all that 's there, says he.
Dick.—*Pay what you owe*, says he,
And then you may go, says he,
To Timahoe, says he,
To the Fair, says he,
And buy all that 's there, says he.
Tom Flinter.—Well, by this and by that, says he,
Dick! *hang up my hat*, says he.

—*From Sketches of Irish Life.*

RECEIVED.

A SECRET CHAPTER OF POLITICAL HISTORY. The Electoral Commission. By Manton Marble.

LIFE AND HEALTH, Vol. 1, No. 1. One volume, 6 numbers, 30 cts. Published by Dr. Hicks, Wernersville, Berks Co., Va.

ANTI-VACCINATION CONSIDERED AS A RELIGIOUS QUESTION. A Lecture by J. Burns, O. S. T., London: James Burns, Progressive Library, 15 Southampton Row, W. C.

THE REVIVAL. Published by The American Iron and Steel Association, at No. 265 South Fourth Street, Philadelphia, at which place copies of this tract may be had on application by letter.

THE WATSEKA WONDER: A narrative of the Leading Phenomena occurring in the case of Mary Lurancy Vennum. By E. W. Stevens. Chicago: Religio-Philosophical Publishing House. Price 15 cts.

THE NATIONAL SECULAR SOCIETY'S ALMANAC FOR 1879. Edited by Charles Bradlaugh and Annie Besant. London: Freethought Publishing Company, 28 Stonecutter St., E. C. Price Sixpence.

ONE THING AND ANOTHER.

The cotton-worm doesn't eat much this year.

Now the horse goes round and the cider-mill begins to squeak.

The Republican lion and leopard have lain down together in New York.

The volcanoes have gone into business again, Cotopaxi, Vesuvius and Hecla.

The Syracuse Convention did not entirely extinguish Mr. Tilden and his hopes.

It is too late to mow thistles. That should be done next year when they are in bloom.

Dr. Petermann, the great German geographer, has "gone over" to map the other world.

The Chinese Minister reached Washington last week and was formally received on Saturday.

The Russians are engaged in exposing the frauds and peculations attending their late war.

Montenegro has called on Turkey for that bit of territory she was going to have. She wants it.

The Chinese Government is taking active measures to stop the growth of opium and its use in that country.

That ungraceful thing, the by-cycle and its rider, is coming into notice again. Go afoot, young man! Go afoot!

Those little moons that go skipping around Mars have been named—the outer one is Deimos, and the other one Phobos.

The war of the rebellion has given the ballot to the negro and thirty-five more votes to the Southern white men in Congress.

The camel has been naturalized in Australia and made to haul and carry. The elephant is likely to find that island a home for him, too.

Carlyle has begun his autobiography, which he intends to be his last literary work, and which is not to be published until after his death.

The whirligig of time moving around in an ascending spiral has bronght us back again to the question of getting sugar out of corn-stalks.

David Whitimer, of Richmond, Mo., has the original manuscript of the Book of Mormon. The saints very naturally want to get it, but can't.

The famous Sutro tunnel has cost $6,500,000. It is partly a failure, for many of the silver mines have already gone below the level of the tunnel.

Col. Alexander Hamilton, the eldest surviving son of the great Alexander Hamilton, died last week at Irvington, on the Hudson, aged ninety-one.

You have got to pay your boarding-house keeper anyhow. You can't get off on the plea that his victuals are not cooked as they should be. A judge has fixed it so.

Captain Eades has had to decline the job of improving the Brazilian rivers. He has enough to do to keep the mouth of the Mississippi open and get his pay therefor.

The British have established a newspaper in Cyprus, the first that was ever printed in that island. It is a weekly journal, devoted to agriculture and commerce.

Crude petroleum has fallen to 81¼ cts. a barrel—the lowest figure ever reached. Cause; overproduction and a falling off in exportation amounting to 24,500,000 gallons.

Safvet Pasha offers the Greeks a few stony islands in lieu of her territorial claims. The Turk would Safvet in the long run by just giving the Greek what belongs to him.

You need not stop to think any more as to the causes of hard times. The practical issues are made up, and the time has come to work. You must take hard money or soft.

With the occupation of Zwornik, which the Austrian stook without any opposition, they have substantially completed their work of pacifying and occupying Bosnia and Herzegovina.

We have got to come to hard money by and by; for we are producing more gold and silver than anybody else, and the balance of trade will soon be sending coin back to our country.

The book-trade sales have gone off lively this fall, and yielded better prices than heretofore. In a lot of Boston books Thoreau sold well, and Whittier took the lead of all the poets.

The Bar Association of New York City has invited its members to make complaint when any one has been subjected to extortionate fees in the offices of Sheriff, County Clerk and Register.

Some of the New York merchants are doing a large business filling orders through the mail. Silks and other expensive articles can be sent to the country customers at comparatively no expense.

The association of Washington barbers want to shirk the pleasant duty of shaving us on Sunday morning, and so they try to shelter themselves under some old Sabbath law which prohibits work on that day.

The American missionaries in Turkey don't want to have Beaconsfield undertake to represent their views on the state of things in that country. They would prefer to have him be more accurate or else let them alone.

"Modern violence," says Prof. Sumner in *Scribner*, "consists largely in voting, and when this kind is available and sufficient the Social Democracy asks no more. If it is not available, the proposition is ——— ———."

The National Banks have sustained losses amounting to over $50,000,000 in two and a half years. The ratio of their earnings to capital and surplus for the year 1877 was 5.62 per cent.; it is not likely to be any greater this year.

Don't leave the front door of your affections open so that any free-and-easy neighbor can walk in and take away your best umbrella. When the drizzle drozzle and falling leaves come you will want that umbrella, and your neighbor will say, "I hain't got no umbrel to lend."

More than a thousand of those silk-stocking Democrats got together in Faneuil Hall, Boston, on the 25th, and after taking thought how select they were, proceeded to make a State ticket of their own, and let General Butler go off with the naughty mob he had seduced from them.

The Metropolitan Elevated Railway, of New York, has found a plenty of eminent physicians to certify that the noise of that road doesn't kill folks at all, or prevent their recovery in case of sickness. Fact is, after getting used to the noise they won't be able to sleep without it.

Cohen, the Washington demagogue, after raiding around in that city with a gang of negroes at his heels (we think he rode in a hack), making incendiary speeches, and compelling all laborers who were getting less than $1.50 a day to quit work, concluded to hold his tongue as soon as the police began to make arrests.

The English are not so much elated over the acquisition of Cyprus as they were. A hardware merchant who hastened out there with his wares found it advisable to remain only one day; and it is estimated that for at least three years the island will be valuable only as a place for catching a fever and absorbing English capital!

Professor Riley has discovered that the moth which breeds the cotton-worm is attracted to the cotton-plant by the sugar which that plant yields when in bloom. If these moths can be induced to feed on some poisoned sweet an end will soon be put to the ravages of the cotton-worm, for a few moths deposit an immense number of eggs.

At the Boulogne celebration, about three weeks ago, M. Leon-Say said that during the last twenty years France had expended between $80,000,000 and $100,000,000 per annum on her public works. The Assembly and Senate have sanctioned a plan for expending 500,000,000 frs. a year for the next ten years on canals, harbors and railways.

Governor Hampton is becoming preposterous, and thereby losing every chance of being President. He has lately asked the Government to say how much internal revenue it wants to get from whisky and sich in South Carolina, and then let him collect it and pay it over to the National Treasury. We can't see it, Guvner; but you are very, very kind, and may be deep.

The Russians mean business, too. They are extending their telegraph lines from Samarcand along the Oxus to Kata Kurgan. They are also taking the preliminary steps for constructing two lines of narrow-gauge railway; one from Turkistan to Cabool, the other from the Caspian Sea to Herat. This last town is every way the most important one in that part of Asia, both strategically and commercially.

The two old parties in New York have just had State Conventions. The Republicans at Saratoga were conspicuous for their covering up of last year's differences. The Democrats at Syracuse were just as conspicuous for their lack of internal harmony. Both conventions had to ignore the Greenback movement and pass hard-money resolutions, they were so near and so much under the great financial interests of the country.

Mrs. Clara P. Boss is one of the lecturers in the cause of true womanhood. She said to the women of Boston: "In looking down the divorce docket for one term of the court I saw that in twenty-seven cases out of some thirty odd the woman was the applicant; and could we have known the 'true inwardness' of these, we should have found that in many of the cases a man, some lover, paid the costs of the court and married the divorced wife."

Lord Dufferin has suggested to the Governor of New York, "That the governments of New York and Ontario, or Canada, should combine to acquire whatever rights may have been established against the public, and to form around Niagara Falls a small International Park—not, indeed, desecrated or in any way sophisticated by the puny efforts of the arts of the landscape gardener—but carefully preserved in the picturesque and unvulgarized condition in which it was originally laid out by the hand of nature."

The British stuck up Cleopatra's Needle with neatness and dispatch. When the obelisk at St. Peter's at Rome was set up in 1586, it required the joint labor of 1,500 men and 140 horses, straining for a month at blocks, ropes and tackles. But in contrast with this, only a dozen men were working at the crank in London the other day, and they raised the obelisk in half an hour. It cost about £15,000 to remove Cleopatra's needle to London and set it up, but Louis Philippe's Government expended between £80,000 and £90,000 to secure theirs.

The *Nation* says: "'During the last half century,' to use the words of a French writer, 'we have occupied ourselves too much with providing the means of clothing, lodging, warming, and carrying and amusing people who live in cities.' There has been, in other words, an enormous drift of capital and population into the business of clothing and transportation, so that the farming portion of the community, which is, after all, the great consumer and the great provider of food, has fallen behind, and there will be no revival of business until the balance is restored."

A correspondent of the *Hartford Courant*, writing from Bedford, England, says: "In the Bunyan chapel you see an excellent likeness of the man, according to which he looked less like a Puritan than like a cavalier, save as to dress. A full-faced, swarthy, handsome man with long, curly hair and a mustache. While scanning his portrait I wondered if there could be any truth in the tradition which his biographers mention but discredit, that he had gipsy blood in his veins. Did that rare strain of imagination which characterized him come from some passionate, southerly spring, and not at all from the clear, calm fountains of English life?"

A general press dispatch says: "A new association is forming in Washington known as the 'Enlisted Labor Association.' It proposes to urge upon Congress the passage of a law by which 100,000 volunteers may be enlisted for five years for military and agricultural purposes on a reservation of the Government. Twelve skilled mechanics or artisans are to be in each company, and one regiment of each corps is to be of engineers exclusively. As soon as 10,000 men shall be enlisted they shall be sent to a reservation, and upon their arrival shall survey and lay out a city, and begin the erection of suitable quarters for a permanent settlement, preparing the ground for agricultural purposes and developing the mineral resources of the country. Each corps is to be furnished by the Government with seeds, stock, farming implements and tools. The volunteers are to receive the same pay as the soldiers in the Regular Army; and every person so enlisting shall upon honorable discharge from the service be entitled to and receive a patent for 160 acres of land, as now provided for by the Homestead Act, or in lieu thereof, to one lot within the limits of said city, as he may elect, every alternate lot to be reserved to the United States."

The news from India begins to intensify. The British Commissioner to Shere Ali, the Ameer of Afghanistan, was turned back by an armed force at the Khyber Pass on his way to Cabool. The interpretation put on this event is that the Russians have got the Ameer by the button-hole and made him their ally. The natural peremptoriness of the Anglo-Saxon and his innate contempt for all heathen cattle come uppermost now. The latest report from the scene of interest is that the Council of India will at once offer the Ameer their ultimatum backed up by a prompt and armed invasion of his country. A semi-independent army of 12,000 men has long been kept up in the Punjaub, and this can be set in motion at once. Three columns will invade Afghanistan, using the Indus for their base of operations. Two of them will advance from the neighborhood of Peshauer and Kohat—one by the Kooram Valley and the other in the direction of the Khyber Pass, and both in the direction of Cabool. The third column, advancing from Shikapoor to Quetta, its more immediate base of operations, will move on Kandahar, a town of much importance commanding the line of communication between Cabool and Herat. At the latest account the English were not stopping very much for any supposed difficulties in carrying on a winter campaign in a high mountainous country. Cabool itself, though not far from the valley of the Indus, is 6,396 feet above the level of the sea.

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